A Celestiall Looking-Glasse.

To behold the Beauty of Heaven, *and the perfect way unto it.*

Which is the end of all our *Preaching*, the drift of all our *Hearing*, the fruite of all our *Beleeving*, the effect of all our *Knowledge*, and the maine point of all our *Profession*; that we may so live, whereby we may enjoy this blessed and *everlasting Kingdome*.

Dedicated unto all the Elect Children of God.

Newly published by JOHN ANDREVVES. Preacher of Gods Word: being first *seene and allowed.*

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THE AVTHOR To the Reader.

If Logicks Arts could Heavenly Ioyes define,
Or Geometry Celestiall wayes but measure,
Here Mortall men might shew these workes Divine,
Now in the Heavens where Saints doe Reigne with pleasure.

Arithmeticians ne're can number right,
Nor yet the tongues of Rhetoricians rare,
Describe that blisse which Saints have in Gods sight,
Rejoycing still with Christ our Saviour there.
Esteeme you this *Celestiall Looking-glasse*,
Which I have penn'd Heavens beauty to behold:
Each day and night pray God to bring to passe,
Such Ioyes unto our soules for to unfold.

Anagramma,

Nonne Deus eras via?

An Apology of the Author to the Reader.

OWretched man that I am! What am I, that dare undertake (being but dust and ashes, wormes meate) to enter into a description of the sacred and Celestiall Kingdome of Heaven? which is in all things inscrutable, and unsearchable, and in all respects infinite. It exceedeth the power of our eloquence, and the capacity of our intelligence, in so much that no mortall man can comprehend it: much lesse that I, of men one of the meanest, of a defiled heart, and polluted lips, of weake memory, & of a shallow understanding, should attempt and presume to define or describe the unspeakable joyes or secrets of Heaven.

Yet, forasmuch as the Lords Pen-men have, according to our capacity, described in sundry places divers particulars of Heavenly blessednesse, I have briefly, according to the rules of sobriety, collected and considered the same for our instruction and comfort. And as the authority of the speaker

ker or writer is loſt, when the voyce and life is not affected with the worke it ſelfe: I doe therefore heartily deſire all thoſe (although unknowne unto many) that ſhall either Reade or heare this ſhort and briefe *Celeſtiall Looking-glaſſe*, and gather comforts unto their ſoules out of theſe my labours, to pray unto our Lord Ieſus Chriſt for me, to give me his grace, and direct me with his holy Spirit, that what I either preach or write, I may both in life and doctrine expreſſe and performe the ſame unto my lives end: That whileſt I endevour to raiſe others, I may raiſe my ſelfe from all my ſinnes, to the glory of Gods holy Name, and the Salvation of my owne Soule. *Amen.*

Qui ceſſat eſſe melior, ceſſat eſſe bonus.

Hee that ceaſeth to bee better, ceaſeth to bee good.

IOHN ANDREVVES.

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A CELESTIAL Looking-glasse, for to behold the Beauty of Heaven, and the perfect way unto it.

OF all the workes of God, Heaven is the most ancient; it was made at the beginning of the World, and it was the first of all Gods workes: the Felicity thereof cannot bee imagined, neither the blessings numbred: so incomparable, as cannot be equalled: of such valew, as none can comprize it; so great as cannot be measured; and of such eternity, as never can be ended. Gen. 1.1 Psa. 33.6 Ps. 136.5 Act. 14.15 Rev. 1.47. 1 Cor. 2.9. Esay 64.4. Ps. 31.20. Mat. 5.12. 1 Pet. 2.14 Dan. 7.14 Luk. 1.33.

The very name of Heaven to all is lovely, because it is a Haven for rest, a Paradise for pleasure, a City for Beauty, a Kingdome of State, a Crowne of glory, a Throne of Majesty, and life everlasting: it is desired of all, hoped for of many, but onely enjoyed of the best. Dan. 2.24 Math. 11. 28,29. Ier. 6.16. Rev. 2.7

All religious aime at it, the wicked doe

Rev.21.9. with for it, the Jewes expect it, the Schis-
Math.26. matickes seeke for it, the Turkes would en-
19. joy it, and the Papists thinke to merit it:
Lu.19.12. But the true Protestant, the regenerate
1Pet. 5.5. Christian, by faith and Repentance beggs
2Tim.4.8 it, and hee through the merits of Jesus
Rev.22.1. Christ shall enjoy it.
Ma.19.29
Ioh.6.44. As Heaven is the highest place, the
Iohn 3.3. Throne of God, the Court of the great
Mar19.29 King, the mighty Jehovah; So it is the
2Cor.5.17 City of safety, the harbour of the Just,
Iam.1.18. the peculiar people, the regenerate Chri-
1Pet. 1.3. stians, the Children of Light, the Elect
Mat. 9.29 by Gods predordination; where all are
1Pet 1.9. Kings and Heires with Christ, invested
Ez.18.21 with glory, crowned with Majesty, clo-
Lu.12.32 thed with security, decked with delights,
Ioh.3.15 replenished with pleasure, garnished with
16. all graces, adorned with beauty, furnished
2Cor12.2 with the best company, & flourishing with
Rev.3.21. the flower of all Nations.
Deu.10.17
Exo.6.3. The chiefest reasons that the understan-
Rev.21.2. ding of mortall man can comprehend to
10. describing of Gods Kingdome, are specially
psal. 24.4 these foure.
1pet. 2.9.
Tit.2.14. First, by the Titles.
2Cor. 5.7 Secondly, by the Magnitude.
Ioh.12.36 Thirdly, by the Joyes.
Eph. 5.8. And fourthly, by the Eternity.
Mat.25.

Heaven

Heaven is described by the Titles, to set forth Heaven more fully to our understanding, it hath divers glorious Titles, & names in the holy Scriptures: it is called an heavenly Kingdome, a blessed and everlasting Kingdome, a Celestiall and heavenly *Ierusalem*, a Kingdome of glory, a Throne of Majesty, a Paradise of pleasure, the glory of God, and life everlasting.

Gal.4.7. Rom.8.1 Rom.9. 23. 2 Tim.4. 1pet.5.4. Rev. 7.9. Ma.25.34 Tim.2.18 2pet. 1.11 Luke 4.

In the Kingdome of Heaven are three sacred and most blessed orders or dignities: the first of them Supercelestiall, **containing** Cherubims, Seraphims, **and** Thrones: **The second** Celestiall, **containing** Dominions, Principalities, **and** Powers: **The third** Subcelestiall, **containing** Vertues, Archangels, **and** Angels.

Rev.2.3. Marke16 Luke 10

S. Iohn, **to shew unto us in some measure, the unspeakable glory of Heaven describes the place under the name of a great City, comparing it with the most precious things of this world: environed round about with a great wall, for the safegard of the Citizens.**

Rev.21.10

The wall is made of Jasper, **to note the riches thereof, in ỳ wall are 12. gates, wch doe open unto every quarter of the world, signifying the willingnesse of Heaven to accept ỳ elect in every place, on every side, and from every Country and Nation.**

Rev. 21. 21. These gates are made of pearles, and e-
Esa. 60. 11. very gate is a pearle undivided, without
blemish; they are ever open, signifying se-
Rev. 21. 25. curity, to receive with welcome all that
enter in.

At those gates are twelve Angels, whose
Rev. 21. 12. names are written upon the gates, and
they are the twelve Tribes of *Israel*. They
Rev. 12. 21. are Porters to keepe out all strangers, and
Rev. 21. 15. to admit with welcome all Citizens. Every
gate hath a Porter, to shew vigilancy, Eve-
ry Porter is a Tribe, to shew the Dignity:
Every Porters name is on the gate, to the
end every one should execute his charge.

The wall wherein those gates are, hath
twelve foundations, to betoken a sure and
firme established ground worke. In those
foundations are written the names of the
Lambes twelve Apostles, implying that the
Rev. 21. 14. foundation of the City is laid upon the
Rocke of Faith.

The foundations of the wall of the City
Rev. 22. 2. are garnished with all manner of *Pretious Stones*.

The first is *Iasper*, to figure prosperity;
the second *Saphir*, in signe of truth; the
third a *Chalcedony*, to note perfection; the
four h is *Emerald*, in token of victory; the
fifth a *Sardonix*, implying security; the sixth
Sardis, to demonstrate fidelity; the seventh
a *Chrysolite*,

Chryſolite, to expreſſe purity; the eighth a *Beril*, to marke out content; the ninth a *Topaz*, alluding unto plenty; the tenth a *Chryſophraſus*, to deſigne beautitude; the eleventh a *Iacinth*, to ſpeake of eternity; the twelfth an *Amathiſt*, to manifeſt love. **And thus is the wall garniſhed, to ſhew us the treaſure and felicity thereof.**

The City it ſelfe is all of pure gold, both the buildings and ſtreets are gold, ſhining like cleare Glaſſe. The light of this City is Chriſt, from his Seate proceedeth a River as cleare as Chriſtall: on both the bankes groweth the Tree of Life, that yeelds continuall fruit; it beareth twelve times every yeare, twelve manner of Fruites, to repreſent the quantity and variety of the joyes of Heaven: of which River and Fruites, all the Inhabitants may eate, and drinke their fill. Rev. 21.21 Rev. 21.23 Rev. 22.1, 2 Rev. 21.6

The River is never drying, nor the fruits failing; for the Lord maintaineth the ſame. There is no winter to nip the fruites, no ſummer to conſume the water, nor fall of the leafe to diſgarniſh the Tree of his beauty. There is no heate to vexe, nor cold to grieve: no hunger, nor thirſt, no malice nor ſtrife, no anger, no pride, no diſſimulation nor deceite, no covetouſneſſe nor griping, no Whoredome, or uncleanneſſe, no

ſwea-

swearing or prophaning, no disobedience.

There is no Cozener to collogue, no parasite to dissemble, no foe to fight, no inferiour to yeeld obedience, no forraigners, but
Rom. 16. brethren, no strangers, but all the houshold
Tit. 3, 6 of faith, Children of one holy Father, coheires with Christ our elder brother.

They shall not neede the helpe of any Doctor of Physicke, nor any Lawyer to pleade for their right: the whole Kingdom
Mat. 24. 25. is their owne, and their Letters Patents of Donation are Recorded.

This is the principall inheritance of the Saints, and the habitation of all the Elect Children of God, prepared for them from the beginning of the world.

To conclude this point, Make us, O Lord, to be of the number of them whom thou hast ordained to Raigne with thee in thy heavenly Kingdome: write us in thy Booke of Life, that we may be in the assembly of thy righteous Saints; & give us grace to be sorrowfull for our sins, fearefull of thy Iudgements, thankfull for thy benefits, lovers of thy mercies, and mindfull of thy presence; that we may be diligent to please thee, have grace to know thee, and hope to embrace thee, through the merits of *Iesus Christ our Saviour*. Amen.

Secondly,

Secondly, Heaven is described by the Magnitude.

AS Heaven is a most glorious Kingdome, so it is a most spacious and large place: the Angell measuring the same, findeth it to bee every way 12000. furlongs, having in it twenty five Geometricall Paces, eight of them doth make a mile, which is five thousand foot: so that these twelve thousand furlongs are made fifteene thousand miles, which being made square by Addition, there are thrice so many for the other three parts, or three squars of the Citty. Rev 21, 16 17.

It is that large Kingdome which containeth the innumerable multitude of all the elect children of God. Thousand thousands doe minister unto him, and tenne thousand times an hundred thousand doe stand about the Seat and Throne of God: Of every Tribe of Israel were Sealed twelve thousand: and great multitudes which no man could number, of all Nations, and Kindreds and people: and the Inhabitants of Heaven exceed in number the Stars of the firmament, or the sands of the Sea-shore. Rev. 7. 9.

O Israel, how great is the house of God, and how large is the place of his possession! Baru. 3. 24 Ioh. 14. 2

In Domo Patris mei multæ sunt mansiones,

In

In my Fathers house there are many Mansions, saith our Saviour Iesus Christ, where this proposition may be made, that as farre as the whole world in greatnesse and compasse of place, doth exceede the wombe of one private woman: so much doth the place of blisse passe all the whole world in greatnesse and quantity. And as much as a man living in this world, doth passe a child in his Mothers wombe, in strength of body, beauty, wit, understanding, and knowledge: so much, and so far more doth a Saint in heaven passe men of this world in all heavenly knowledge.

This space is so great and spacious, as if we compare the whole compasse of earthly things with the multitude of heavenly, all that ever God made, besides heaven it selfe, is but a pricke, or small poynt, being matched with the workemanship of Heaven.

This is that large and glorious Kingdome of God, which he hath prepared to set forth his glory, and to expresse unto us his mighty power.

To conclude this poynt, though heaven be large and great, which no tongue can expresse; yet straight is ỹ way, and narrow is the gate to go into it: many seek, and few finde it: for the straightnesse of the way is affliction; the narrownesse of the gate is

true

true contrition; the Suburbes is the Church; and the dooze is Christ, by whom (if we truely seek) we shal surely enter in. O let us therefoze strive to avoyd sin, that our waies may be verity, our paths piety, Gods holy Spirit our conductor, his Word our director; our Faith hold the anchor, while grace steeres the helm: let our tears be the seas, & our sighes the gales of winde, to arrive at Gods heavenly Kingdome; which God hath prepared us, Christ hath merited for us, the holy Spirit doth allure us, & our godly life will witnesse the same unto us: which the Father of mercy, even for his Son Jesus Christs sake, for ever grant unto us. Amen.

Thirdly, Heaven is described by the joyes.

NOw, as Heaven is a most glorious place, a Kingdome which hath no end or measure, either in Power or glory: so in the same are contained joyes unspeakable. As a learned Father saith, it is an easier matter to know what God is not than what he he is: it is much easier to tell what is not in heaven, than what is there: the joyes thereof are so great, that all the Arithmaticians in the world cannot number; the Geomatricians measure, nor Rhetoricians with al their eloquence utter and expresse the same: it doth exceed the

power

power of our eloquence, and the capacity of all our intelligence.

St. Paul was wrapt up into Heaven, and
2Cor. 2.9 saw the ioyes thereof, and they were so er-
Esay 64.4 ceeding great, that his tongue was not able
Psl. 31,20. to expresse them: Therefore he saith, that neither eye hath seene, nor eare hath heard, nor the heart of man conceived the greatnesse of Heavenly ioyes. They which are there, wish nothing but they have it; they desire nothing, but they enioy it: they dwell in love, they live in peace, and continue in the fruition of all blessednesse.

Blessed is their Estate, blessed their be-
Mat. 5.8. ginning, their present being, and their ne-
Rev. 19.9 ver ending: They are crowned with ioy,
psa. 64.4 and gladnesse, and remaine for ever in a
Ioh. 3.33 most blessed Estate. As they have bin here members militant, there they are also triumphant, all Kings reigning, and all victoriously triumphing. There the King is Verity, and the Law Love and Charity; the
Rom. 3.2 Honour Equity, the Peace Felicity, and the Life Eternity.

If Peter said onely upon Christs transfi-
Luk. 9.33 guration, It is good to be here: Oh how much more shall ỹ children of God reioyce in the Kingdome of Heaven, when they enioy not onely Heavens beauty, and the beholding of Christ in his glory, but shall

them-

themselves be glorified, and shine as the Sun in the Kingdome of their Father. M
Da
1 Co

All the ioyes, pleasures, delights and comforts that this world can yeeld, are but shadows, if they bee compared unto the true Ioyes in the Kingdome of Heaven. The Ioyes of our bodies shall be infinite, the Ioyes of our soule unspeakable: Our Earthly and vile bodies, shall be made like unto the most glorious body of the Sonne of God, like unto the brightnesse of the Firmament, like unto the Sun in his strength. Esa.64.4 phil.3.21 Dan.12.3

We shall see God face to face, we shall see him as he is; all the parts and powers both of body and soule, shall be filled with the sight, presence, and fruition of God. As the Lords glory reflected upon Moses, did make his face to shine upon the mount: So will our Saviour Jesus Christ refine and beautifie us with the perfection of grace, that we may be like unto his glorious body Rev.22.4. 1 Ioh.3.3. Ex.34.30

It was one of our Saviours last request in ỳ behalfe of his Church, Father, I will that those whom thou hast given me, be with me where I am, that they may behold my glory phi.3.21. Ioh.17.24

For ỳ glory of Christ is so delightfull to be seene, so sweet to be possessed, and so pleasant to be enioyed: and his continuall presence is so ioyfull unto all the Saints in heaven, that if ỳ least drop thereof should de-

scend

send into Hell, it would sweeten all the
paines of the damned.

The fountaine of Happinesse is called by
Divines, *Visio Dei beatifica*, the sight
of God, which maketh us happy. *Hæc solum*
est summum bonum nostrum, this onely sight
of God, is our chiefest happinesse: which
Christ also confirmeth, when he saith to his
Iohn 17. 3. Father, This is life everlasting, that men
know thee the living God, and Iesus Christ
whom thou hast sent.

In seeing him, we shall know the power
of the Father; we shall know the wisedom
of the Son, and we shall know the good-
nesse of the Holy Ghost. We shall know the
invisible nature of the most sacred, blessed
and glorious Trinity.

Psl. 16. 12. This sight of God is the full beatitude &
glorification of man: for in seeing him, we
shall possesse him, in possessing him we shall
love him: in loving him we shall praise him: &
in praising him, we shall live and reigne
with him; for he is the inheritance of his
people, the possession of their felicity, and
the reward of their expectation. He is su-
per-eminent above all, super-excellent be-
yond all, & most abundant in love to all.

All persons generally have the participa-
tion of him, and every one in particular the
fruition of glory. But this one thing let

us

us consider that there is a twofold equality of proportion, and quantity of glory, which ariseth not from the object Almighty God which is ever the same; but from man the subject, which is not in every particular alike capable of glory: Yet happy and thrice happy shall they be, who shall be partakers of the least heavenly glory.

They that have least, can desire no more, and they that have most, discerne no wants in others, but have a contented pleasure with profit, safety with solace, felicity with unity, peace with perfection, and agreement with grace.

Where Christ his righteousnesse is their holy rayment, and his perfect fulnesse their joyfull contentment: Their drinke is the most sweet water of life; Angels feed their delicate nourishment: they shall have the blessing of the holy Trinity, with all the spirituall riches, and unspeakeable Joyes of Heaven to be powred upon them. Rev. 21.6

O who can tell the greatnesse of this joy? when and where together shall meete the Head and the Body, Christ & his Church, the Prince of peace, and his Spouse: our two old friends, our soules and our bodies, shall meet after so many yeares separation, with Angels, Archangels Cherubims, and Seraphims, Patriarches, Prophets, Martyrs,

tyrs, Apostles, and the blessed Saints of God: also Fathers and Mothers, Husbands and Wives, Masters and servants, brothers and sisters, parents and children, neighbours and friends, all shall meet together: what cries and shouts will there be for joy? what clapping of hands, and sweet imbracements one of another?

O great shall be our joyes, when we behold our long desired purchase, which wee have so often wished for: and most great shall bee our joy, more than ever it was, when we both with body and soule shall see and behold our Creator as he is; when we all shall thinke one thing, and all shall sing one song, Hallelujah, Salvation commeth of our God. O wee shall not onely behold our most blessed Saviour, who so dearely bought us, but wee shall also reigne with him, triumph with him, sit in Judgment Seat with him, and judge the very Angels with him. O what more hope could bee thought upon, except it were to bee Gods our selves? All the joyes, all the riches, all the happinesse that Heaven containeth, shall be powred upon us. To these joyes, to these felicities, and to this blessed Inheritance, bring us, O Lord, for thy Deare Son Iesus Christ his sake.

Fourthly,

Fourthly, Heaven described by the Eternity.

As this Kingdome is full of ioyes unspeakable, so the Ioyes thereof are eternall: Thy Kingdome is an everlasting Kingdome, and thy Dominion endures throughout all generations. Psal. 145.

The God of Heaven shall set up a Kingdome which shall never be destroyed: this Kingdome is like everlasting, this glory is eternall, these Ioyes are permanent, the Crowne never fadeth, the Salvation is durable, the inheritance Immortall, and the Habitation perpetuall. Dan. 2.3. Mat. 25. 29. 2 Cor. 4. 17 Ioh. 16. 23 1 Pet. 5. 4. 1 Pet. 1. 4.

The Author to the Hebrews saith, Wee receive a Kingdom which cannot bee shaken. St. *Iohn* heard in Pathmos great voices from Heaven, saying, The Kingdomes of this world are our Lords, and his Christs, and he shall reigne for evermore. Heb. 12. 28 Rev. 11.

Thus God will bestow upon his Saints a glorious, ample, joyfull, and a perpetuall Kingdome; where they shall be joyfull in everlasting joy. The ioyes of Heaven are exquisite, the felicity permanent, and the glory eternall; where faith hath her perfect worke in charity, hope her desired happinesse, and Love a large scope in everlasting Unity.

They that have received heere small things for a time, shall receive there great things for ever; they that have bin faithfull here over a few things, shall bee made there Rulers over many things: they that have suffered here for a short time, shall enter into ioy there for ever, which is called the ioy of the Lord: they that have beleeved in God, shall reioyce in his presence for ever: they that have lived in his feare, shall live without feare of any enemy for ever: they that have kept holy the Lords Sabbaths heere, shall there keepe holy day for ever: They that have honoured their Parents, Ministers, Pastors, & Magistrates, shall be honoured of God and his Angels for ever. They that have chastised their bodies, and suffered with Christ Jesus, shall be endued with the light of everlasting immortality, and reigne with him for ever: They that have loved their neighbours, shall bee beloved of God for ever: They that have mourned and sorrowed, & truely lamented for their sins, shall receive Crownes of glory for ever: they that have watched & prayed in ỹ night, and fasted in the Bridegroomes absence, shall now rest in the day that hath no night, and be richly feasted in the Kingdome of God for ever: They that have laboured in the Lords vine-

yard,

yard, shall there receive the penny of eternall blisse for ever: They that have overcome the world, the flesh, and the Divell, shal triumph in eternal glory with Christ & his holy Angels for ever: and they y have here wrung their hands for sorrow, shall there clap their hands for joy for evermore.

This shall be the blessed Estate of all Gods Saints, that shall dwell in the Kingdome of God for ever.

These considerations caused the Patriarches, Prophets, and the Saints of the old world to long for, and desire that eternall, sweet, and most joyfull inheritance of Gods heavenly Kingdom. Tobie, Iob, & Elias wished themselves in that Kingdom: Paul desired to be dissolved, and to be with Christ. Salomon counted all the glory of his Kingdom but vanity, & the continuance thereof but as a weed. David lamenteth that he is so long kept away from this glorious and eternall Kingdom: Woe is mee (saith he) that I am constrained to dwell with *Mesech*, and to have my Habitation among the Tents of *Kedar*. And againe, Like as the *Hart* desireth the water-brookes, so longeth my soule after thee O God: my soule is a thirst for God; yea even for the living God. O when shal I come to appeare before the presence of God? And againe, 2 King. 19 Phil. 3.

he saith, that hee should utterly have fainted, but that he did rest in hope of a better Kingdome, and beleeved in a short time to see the goodnesse of the Lord in the Land of the living.

Why did Abraham forsake his owne naturall country, and his Fathers house, and to goe out he knew not whither? Why did Heb. 11. Moses forsake Ægypt, and refused to be called the Son of Pharaohs Daughter? Why did so many Saints, and holy men and women, leave their ancient houses and riches, and wander up and downe in wildernesses, and in mountaines, and in dens and caves of the earth? Surely for this cause they had respect unto the recompence of the reward, that was *Regnum Dei*, the Kingdome of God: they with many others counted their Country but banishment, and a cursed vale of misery; their worldly glory but vanity, their dwelling and abode here, but a Jayle, a prison, or darke dungeon; their pleasures but sorrow, mourning, and teares; and all their doings were to this end, that they might enjoy a better inheritãce, that is, this glorious Kingdome of Almighty God.

This is the Inheritance whereof the Apostle speaketh. *Præposito sibi gaudio sustinuit sibi crucem*, He suffered affliction for Heb. 12. the Joy that was set before him.

This

This is that precious pearle & treasure which the Merchant found in the field, & sold all that he had and bought it. This is that inheritance, in respect whereof S. *Paul* esteemeth all the world as dung. The same inheritance for which Ignatius, that godly Martyr biddeth this price; Fire, Gallowes, Beasts, breaking of bones, quartering of my Members, crushing of my Body, all the torments of the Divell together, let them come upon me, so I may enioy the Treasures of Heaven. Mat. 13. Phil. 3. *Hieron in catalogo.*

To conclude, and briefly end, (though Gods Kingdome of glory, and the glory of Gods Kingdome hath no end) the Lord in his mercy correct our present sinfulnesse, erect our further weakenesse, and direct our future frailty; that we may earnestly desire, advisedly search, truely know and perfectly fulfill all things that may please him, whereby we may walke uprightly in his wayes, and live truely in his love, to our comfort, and his glory, that in the end we may obtaine that long desired & beautifull Diadem, wherewith he crowneth his elect, and reigne with him in his everlasting Kingdome, to behold the delightfull countenance of his most glorious Majesty, and to be filled with the exceeding sweetnesse of his most blessed presence. which is life for ever. Amen. *FINIS.*

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5 AP 58